000 that this was against adat inasmuch as he had been exiled for a capital crime.

369 I asked whether the interior regions of Makassar are as
181 backward and adat-ridden as the Buginese areas of Bone. Rahim says that he thinks so, and attributes the freeness of the ones I know to their proximity to the big city. He said there isn't much difference in the more remote places between Makassar and Buginese areas. He did stress, however, that there are character differences between the two groups which research might reveal.

304 They (used to?) cut a man seven times in supercision, and
171 this was according to adat. A little blood was drawn each time, and when this was done seven times, he was O.K. (this looks like the blood purging which Reed and Whiting talk about in New Guinea).

000 Balumbaru, October 12, 1949. I made my last trip to see Saleh and to get more information on class and trade. He had returned from a wedding at 4 A.M. and his wife was still there.

346 In talking about the urns on the mosques and at the tomb,
764 he said that he had heard from informed men that they had
177 formerly used for the cremated remains. He added
771 that the reason why Makassarese and Buginese people did not accept Hinduism was that they did not like cremation. Here's the folk reason, rationalized. I asked him about the incidence
586 of divorce, and he said that there were very few in the kam-
595 pong. He said that he knew of only one case in five years. As for polygamy, there are eight cases at present in the whole kampong, but in every case the other wife or wives live outside the kampong. Seven of these cases are those of nobles; the other is the rich man of the factory, a commoner, Liyu. He has taken a second wife. I got the full information on him, and also a map. I find that one thing I must get is the class of the kampong and mosque officials.

304 We went to kilometer 22, to Kalukuang and Limbung, to
881 see the last of a sunat [circumcision] feast, but it was over
565 and the dancers had gone. We met the father, however, a
343 young man and gallarang of the kampong. For this feast there had been constructed a special house known as a balugu. It had been made with criss-cross walls like the Pampanua birth feast place. The young man said that even this type of structure is being used today by non-nobles in Makassar, whereas in Buginese area this is still quite taboo. He also pointed out other rank symbols which are being used by non-
[342] nobles. I noticed that the house of the Goa radja, in Sungguminasa, was a yellow wood house with a walled place

behind where there were many houses for his many slaves. That house had horns on the gables. The sunat feast lasted six days and five buffaloes had been killed for food as well as many fowls. Many fancy cakes were served which had been left over from the feast. I saw the boy who had been cut and he is said to be thirteen, although he looked much younger. I asked about the repeated cutting, up to seven times, and Saleh said that this is usual. He looked wise at this moment, and sizing up the boy, said, "I think it isn't finished with this fellow and that he will have to be cut again!"

I asked about the gaukang, and they agreed that the radja and the nine bate must have them. As for the others, for example the karaeng, some have them and some do not; but formerly they must all have had them.

I asked about the charms, the djimat, and they said that there are still plenty being used in the kampong.

We finally drove to the seaside where there was a bathing beach and bath houses. They say that there are many Dutch who come here and pay a fee. It is owned by the local karaeng.

I had a talk with Emanuel, a student of van Voll, and ter Haar's former assistant. He looked like an Indo [i.e., Eurasian]. He is trying to get through a uniform marriage law for Christians in all of East Indonesia. He admitted that this is a difficult task because the families are so often mixed, and the settlement of property is likewise very confused.

I asked Emanuel about the divorce pronouncement by a man. He agreed that it was normal for a man to say it three times in order for it to become a full divorce. If it is said only once or twice the couple can remarry, but if it has been said three times it is final. He said, however, that there are two other forms in Indonesia (he said that ter Haar mentioned this). One form is when a woman gets a man to agree to give talak by offering him a settlement. This is in line with true Mohammedan law. The other kind is peculiar to Indonesia. It occurs when a woman complains to the judge that she has offered a man settlement for the requested talak, but the man has refused. The man is then called to the judge, and if he is still unwilling and all is in order, the judge himself may pronounce talak.

I had a talk with engineer Resink, who is here for the Economic Affairs Department. He is an "Indo" and talks about "us" Indonesians. I get the impression he is a radical

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